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IROQUOIS NOTES.

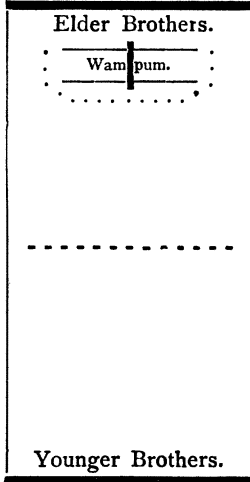
Two Tuscarora chiefs were raised at the Lewiston Reservation, near Niagara Falls, June 26, 1889,—Luther W. Jack as principal chief, and Samuel A. Thompson as war chief. The former succeeded to the name of Na-wah-tah-toke, or “Two-moccasins-standing-together.” Thompson’s new name was Wah-oh-i-wah-tah-tea, or “A Continuing Voice.” An Onondaga war chief was also raised. His name was Kah-nā-há-ken-yat, “Many-people-at-a-distance.” Also a Seneca war chief, whose name was Ka-nyh-rai-toot, or “Neck-sticking-out-of-the-water.”

I was not present, but A. Cusick gave me the following account, which corresponds with the Onondaga usage: At 11.15 A. M., Morris Green, an Onondaga runner, left the Elder Brothers, the Onondagas, Senecas, and Mohawks, assembled near the Baptist Church, bearing their message to the Tuscaroras. He had a notched stick, showing the number of those who came to condole them. About thirty Onondagas were present, and nearly one hundred Senecas. There were no Mohawk chiefs, and the New York Iroquois have been considering a proposition to take the St. Regis Indians in place of that nation as a matter of convenience. The Elder Brothers formed in line, and marched towards the council house, with bowed heads, an Onondaga chanting a lamentation. Midway, as they came from the east, they met the Younger Brothers, the Tuscaroras, Oneidas, and Cayugas coming from the west. Two Tuscaroras acted as escort for the Onondagas. A council fire was burning by the roadside, and the Elder Brothers ranged themselves on the west side of this, the Younger Brothers on the east. Lamentations followed, and Thomas Webster, an Onondaga chief, spoke for the Tuscaroras, the ceremonies being in Onondaga. Then he went to the other side of the fire, and answered for the Onondagas. After this he walked slowly up and down between the lines, chanting lament.

Soon after twelve o’clock the march began for the council house, the Younger Brothers leading, and taking seats at the south end of the house, the Elder Brothers at the north. In the mourning chant which followed, and which was formerly used on the road, are the names of the principal chiefs. As is natural in New York, the names correspond more closely with Morgan’s than with Hale’s Canadian list. I took down all that Cusick was able to write out at the time, and we carefully compared them.

After the chant, blankets and quilts were hung across the centre of the council house as a dividing curtain, the Elder Brothers still

remaining at the north end, and the others at the south. The Elder Brothers began a chant, the Onondagas chanting first, gathered in a circle, and with their heads bowed down. A cane was laid across their seats, and on this were placed several bunches of strings of wampum. This is part of the Onondaga chant: "Hi-e! Hi-e! (continued) O-yeh-goon-ton, ta cha noh. Keh-heh-oh, ta cha noh Ak-oon-ha-ka, ta cha noh. A-ka-so-tah. Ho-tee-wah-na!" As sung to me the chant is quite musical.



The quilts were then taken down, and Cusick went to interpret for the Tuscaroras, among whom he was born, although an Onondaga by mother-right. Speeches and chants followed from the Onondaga chief, La Fort. The chant was "Che-yeo-ho-tah, Ho-ka-so-tah, ta cha noh!" He took the wampum to the Younger Brothers, one bunch at a time, and it was hung on a cane. He thus delivered the law to them. These bunches are of several

strings of wampum, tied together at one end, and free at the other. I have elsewhere described these, but they severally contain a lament for the late chief, the name of the new one, his duties, and other matters of importance.

The curtains were hung again, and the Younger Brothers chanted, in this instance by proxy. The chant ran thus: "Ki-yah-ne, ta cha noh. Hie! hie! Ha-ko-ha-ke, ta cha noh. Hie! hie! Ha-kah-to-neh, ta cha noh. Hie! hie! Ho-ka-so-tah, ta cha noh. Hie! hie! Ge-ya-hon-tak, Ho-ka-so-tah, ta cha noh," etc.

The curtains were taken down again, and Cusick was called to interpret by La Fort, who spoke in Onondaga, and described the laws. Thomas Webster answered for the Tuscaroras, saying, "You said this to me; I will do right;" and returned the wampum, string by string. Then La Fort said, "Now we are ready; show me the men." Two Tuscaroras were presented, and he announced their proper chief names. A charge was given them, concluding with, "That is all I can say to you, and I think it is enough."

This ended the condolence. Three kettles of beef were brought in in baskets, and every person had a piece. There was also bread, of which each one received half a loaf. Afterwards a new pipe and a bag of tobacco were given to each chief, and they smoked and were content. There was a recess until the room was lit up, when there were speeches and dances.

Although a principal chief was raised at this time, and he sits in

the general council, yet he occupies much the same position as a territorial delegate in Congress, the Tuscaroras being considered a part of the confederacy only in a limited way. La Fort expressed the idea of this addition to the Long House to me in this way. It was as though he built a house, and afterwards a wood-house in the rear. This was not really part of the house, though it seemed to be.

Among the condolences recorded in the last century, that in which Sir William Johnson shared at Onondaga, in 1756, is one of the most interesting, though a sachem was not then raised. The Cayugas sent two messengers from Onondaga, June 18th, who met Johnson five miles away, and word was returned of the hour of his entrance to join in the condolence to the Onondagas on the death of their chief, Red Head.

Three Cayugas met him a mile from the castle, stopping two hours to arrange "the condolence, agreeable to the ancient custom of the Six Nations. Then Sir William marched on at the head of the sachems, singing the condoling song which contains the names, laws, and customs of their renowned ancestors, and praying to God that their deceased brother might be blessed with happiness in his other state." Mohawk and Oneida chiefs performed this ceremony. "When they came within sight of the castle, the head sachems and warriors met Sir William, where he was stopped, they having placed themselves in a half moon across the road, sitting in profound silence. There a halt was made about an hour, during which time the aforesaid sachems sung the condoling song. Hands were then shaken, and they were welcomed to the town.

"Then Sir William marched on at the head of the warriors, the sachems falling into the rear, and continued singing their condoling song. On entering the castle Sir William was saluted by all the Indians firing their guns, which was returned by all the whites and Indians who attended Sir William. The sachems proceeded to a green bower, adjoining to the deceased sachem's house, prepared on purpose, and after they were seated they sent for Sir William; when he came they addressed themselves to him, wiped away their tears, cleaned the throats, and opened the heart according to their customs."

The grand ceremony followed on the next day, in full Iroquois council, and was performed by a Mohawk chief. Belts covered the grave, comforted relatives, brightened the covenant chain, and dispelled the clouds of day and night, Iroquois councils being held at the latter season. A scalp replaced the deceased, and a glass of rum for all washed down sorrow. This ended the condolence.

I was interested in finding that the general name for the White Dog Feast of the Onondagas closely corresponds to that of the old

Dream Feast of the seventeenth century. The Jesuits used the Huron name Honnonouaroria in speaking of the Onondaga feast, and it is generally interpreted as a turning of the brain, being then a time of the maddest license. Among the Onondagas now it is Kono-why-yáh-ha, in the feminine; for men, Hoo-no-why-yáh-ha. Either from custom or originally, it means the Asking (or Begging) Feast, and this feature appears in the earliest accounts. A woman, for instance, wants something, and a man speaks for her to whom she has told her dream or desire. "You hear! she pleads;" (with a rumble like a bull). "Guess what it is." Some one says, perhaps in joke, "Maybe she'll like this!" "Neah!" that is, "No!" One house guesses for the other, and they have some fun out of it. At last a guess is properly made, and the response is, "Neah-wen-ha," or "Thank you." All take part in this from the two houses into which the clans are divided. Challenges are made for future feasts. One says, "I think I can beat any one running." Another replies, "You are the man I am looking for;" and the race is subsequently arranged, the house of the challenger furnishing the bread.

O-ji-ja-tek-ha, a Canadian Mohawk, applied the terms, "Re-robing the Creator" and "Tobacco," to this feast, an allusion to the old idea that one dog's skin was to furnish a new garment for their deity, and the other to make him a tobacco pouch; perhaps, also, to the customary use of tobacco in this feast. Among the Onondagas the principal day is termed Koon-wah-yah-tun-was, *i. e.* "They are burning dog."

The Maple Dance has ceased, as they now make no sugar. It is called Heh-teis-ha-stone-tas, or Putting in Syrup, apparently into the trees.

The Planting Dance is Ne-ya-yent-wha-hunkt, or Planting Time. The Strawberry Feast is Hoon-tah-yus, adding the word for strawberries. The meaning is, then, that of putting in strawberries, the feast being supposed to insure more fruit.

The Green Bean Dance is Ta-yun-tah-ta-t'kwe-t'ak-hunkt, or Breaking the Bellies, in allusion to the protruding beans in the green pods.

The Green Corn Dance has merely a name, T'unt-kwa-hank cha ne-kah-neh-hoot-ha, Dance of the Green Corn.

The Harvest Dance is T'unt-kwa-hank cha ne-unt-hent-tees-ah-hunkt, or Dance for the Harvest; all is finished.

Just west of the village of Onondaga Valley is a deep ravine where the pigmies, or Indian fairies, lived. The Onondagas call these Che-kah-ha-wha, or Small People. Mrs. Erminie A. Smith gives a slightly different name, Go-ga-ah, or Little Fellow. I was

informed that the Mohawks called these fairies Yah-ko-nen-us-yoks, or Stone Throwers, and some story must be connected with this name which I did not think of looking up. The Tuscaroras term them Ehn-kwa-si-yea, or No-men-at-all; *i. e.* Supernatural Men, or something besides men.

In Clark's "History of Onondaga," a name and story are connected with Green Pond, west of Jamesville, which the Onondagas do not recognize. He says that an Indian woman lost her child, and a prophet told her it would not be restored, but if she always cast some tobacco into this pond the child would be happy. So the custom was taken up by all, and thence came the name of Kai-yah-koo, or Satisfied with Tobacco, which the whites have recently applied to it. The story has this unlikely feature, that no traveller could throw tobacco into the water, for precipitous and rocky banks bound the pond on three sides, reaching two hundred feet in height, their bases covered with débris. The Indians give it the name which Morgan applied to a former Indian village, a little farther south, that of Tu-yah-tah-soo, Hemlock Knots in the Water, which is appropriate. They assert that the name of Kai-yahn-koo belongs to the Green Lake near Kirkville, which is easily accessible. When going from Onondaga to Oneida, there they used to stop and smoke while resting. Rest is implied in the word, and the interpretation, "Satisfied with tobacco," probably came from the customary smoking part. On the reservation now, men will often stop at the end of a row, when hoeing corn, and say, "How! how! Kai-yen-ko-hah!" "Come! come! let us take a rest!"

But the first-mentioned pond has a story in keeping with its wild scenery, for it is the reputed ancient resort of the False Faces, when celebrating their greatest mysteries. An Onondaga hunter once heard many voices there while quietly passing by, and, creeping up to the edge of the rocks, he looked down from the precipice upon the deep lake beneath. The False Faces were coming up from the water, loaded with more fish than he had ever seen. They were very merry over their good luck, and were shouting, "Hoh! hoh!—o—o—oh!" as they came along. But their old chief looked up and around and said, "Some one is coming; look out!" So they went to the face of the precipice, and one by one disappeared in the rocky wall. The man above remained quiet, but he heard their voices in the rocks far under him, as they sung, "Hoh! hoh!—o—o—oh!" until the sounds died away in the ground, and all was quiet again.

Perhaps the frequent crevices in the limestone ledge have given rise to stories of this kind. I recently went some distance into one on the Onondaga Reservation, a winding and descending passage which extends to a great and unknown depth in the ground. This

is the one into which the Indians say they threw an old witch when they had cut her into pieces. There are other stories about the place, which is curious enough in itself. Marks of strange fossils have originated others, but these cannot be mentioned now.

Although both Morgan and Hale mention the Ball clan of the Onondagas, no such clan exists in New York. O-ji-ja-tek-ha said he could not find it in Canada. The error seems to have come from the Small Mud Turtle clan, a division of the Turtles, sometimes calling themselves the Ball people. The Eel clan is peculiar to the Onondagas, all the Eels on the Tuscarora or other reservations belonging to that nation. Although they may have been unknown at an early day they connect themselves with one of the Hiawatha tales, and are a numerous and influential clan. The present Ta-do-da-ho is of this tribe. Their name is Teu-ha-kah, or People of the Rushes, and thence Eels. In the Hiawatha story he finds them fishing on the river, and so they claim this name. In the Cherokee war a large number of captives were taken into this clan, and the descendants of some of these are well known yet.

I recently attended a large meeting of the Iroquois Temperance League, at Onondaga, which was of great interest, but mainly as showing the changed condition of affairs. Except in the way of speeches, it was conducted precisely as a white man's convention would have been. At an evening session five white persons were present, and several hundred Indians from various reservations, and all the speeches were in various Iroquois dialects. In most of these, interpreters were used between the Tuscaroras and the others, as the Tuscarora differs much from the other Iroquois tongues.

After the evening sessions there were dances at the council house until after midnight, sometimes over a hundred being on the floor at once. The music was that of Indian drums and rattles, the players beating time with their heels, once with the left heel, twice with the right. A guttural chant goes on at the same time, but is not easily performed. One of the dances for Indian girls I do not find in Morgan's list by the name used at this time. It was Dek-tsi-re-du-go-wah, as given by a Mohawk, or "The Larger Chickadee." In this the younger girls take the front, and the older ones the rear, the men having no part. It is quite likely to have another name.

The present worship of the Six Nations of New York, or Iroquois, is sometimes called "The New Religion," but a frequent Onondaga term for such gatherings is "A Feast of Con-ya-tau-you," after the Prophet's name. This is Ga-ne-o-di-yo, or Handsome Lake, in Seneca, and he is often called the Peace Prophet, to distinguish him from the Western War Prophet of the same period, who was the brother of Tecumseh. The Seneca chief was the brother of Corn-

planter, and his revelation is generally regarded as having been made in the latter's interest, to offset the power of Red Jacket. Morgan discredits this, and with good reason. Born in 1735, most of his life was one of dissipation, and he was already old when his revelation and reformation took place late in the century. Drinking was given up, and his life was thenceforth spent in reforming the habits of his people, especially that of intemperance. When he first claimed this revelation, Webster the trader was at Onondaga Lake, and some Onondaga chiefs on their way to Buffalo drank heartily with him as they went to the council. On their return not a man would touch a drop, so greatly were they impressed by the Prophet's words. A curious result followed. The nominally Christian Oneidas rejected his authority, and continued the use of spirits as a kind of protest, while his followers became sober.

In Clark's "Onondaga" there is a good account of Handsome Lake, but Morgan has given the fullest account of his revelation in the "League of the Iroquois," deriving the relation and ritual from the grandson of the Prophet. Much of this was given as the exact words of the "four messengers."

In a trance of a death-like nature, three celestial beings appeared to him, to whom a fourth was afterwards added. These are called the "Four Persons" by the Onondagas, among whom they are still held in high veneration. A curious reference to these appears in one of our public documents. A delegation of Senecas and Onondagas visited Washington in 1802, and under date of March 13th Secretary Dearborn wrote: "The Handsome Lake has told us that the four angels have desired him to select two sober men to take care of this business, and that he has chosen" two for this purpose. The President did not object to them.

The "Four Persons" revealed the will of the Great Spirit to the Prophet, and took him to heaven and elsewhere, that he might see the future condition of good and bad. Rules of life and directions for public worship were also imparted, as well as forms of words for the proper ritual. The main features of the new religion have been preserved, but worship has varied much in minor points, and even in some of importance. The Prophet adopted the old feasts, with some revision of ceremonies, but it was found impossible to overcome all old habits, as in bringing the people promptly to a morning observance of the feasts. The Green Corn Dance was to occupy four days, but has been reduced to three. From the ceremonies of this feast, Mr. Morgan quotes the words that the Great Spirit willed "that the children be brought and made to participate in the Feather Dance." Elsewhere he says that this was not used at this festival, but that the Thanksgiving Dance took its place. The distinction is

but slight, the difference being in the use of short thanksgivings, in the one case, between the divisions of the dance. This, however, occasioned a difference of names, the Great Feather Dance being called O-sto-weh-go-wa, and the Thanksgiving Dance Ga-na-o-uh by the Senecas.

"The Keepers of the Faith," or Ho-nun-de-ont, were persons chosen to take charge of religious observances, and the number varied. They might be of either sex, and old women are quite conspicuous in preparing for the feasts.

The "Four Persons" assigned Washington a separate heaven, but some revelations were curiously suggestive of old Greek and Roman ideas. The Great Spirit also took a prominent place as the great Creator and Ruler, but lower divinities still have room. The ritual words are simple and impressive, often beautiful.

The Prophet often visited his warm friends, the Onondagas, and at their home he died in 1815, being buried under the old council house, a little north of the present building, where his form still reposes. As Christianity leavened his revelation, so it affected his burial, which reminds us of interment under ancient churches.

W. M. Beauchamp.